





Division.....*I*.....

Section.....*7*.....

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THE
MISSIONARY LINK.

SEVENTEENTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



OCTOBER, 1866.

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The Missionary Link.

IN continuing the extracts from Miss Brittan's attractive journal, we now peruse the vivid transcription of scenes enjoyed during her vacation. Through the liberality of a warm friend, who knew how untiringly Miss Brittan had been engrossed during her residence in Calcutta, she was enabled to accept the invitation of missionaries residing in Northern India. That this little relaxation has been for her a rare opportunity of improvement in missionary experience all will perceive who follow her in retrospect, day by day.

Appeals come to us from our other dear missionaries, whose faith is strong, but whose resources are few.

In commending the increasing interest of reports from our Bible readers, we especially note the touchingly simple narration of "Julia," whose name first appears among our list of laborers. Need we say to our readers for them, "Pray without ceasing?"

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA.

Extracts from the Journal of Miss BRITTAN.

JOURNEY TO AND DESCRIPTION OF BENARES.

January 27th, 1866.—Yesterday, at eight A. M., I left Calcutta, and after travelling by rail all day and night, reached Benares at eleven this morning. The country, the first three hundred miles, is an immense plain, and the scenery very monotonous until

there begin to rise a few hills. Were it not for the palm-trees, which become less and less as you go northward, and occasionally seeing a town or collection of *native* huts (these also much resembling a collection of Irish shanties), you might imagine yourself traveling in Ohio. The railroad terminus is on the opposite side of the Ganges from Benares, which, as you approach the "Holy City," certainly has an imposing aspect, being built on a very steep, high bluff, which rises directly from the water's edge. It was like a grand picture, the houses, temples and mosques, with their tall minarets rising in terraces, one above the other, which looked much more like my preconceived notions of them, than anything I had before seen in India. As you come nearer to them, you find they are in the same state of dilapidation and want of repair as those of the natives of Calcutta, though this adds to their picturesque appearance.

From the railroad depot, the carriage wound down a steep bank to the river, which was crossed on a bridge of boats, in all probability very similar in construction to those which Xerxes used so many centuries ago. By a circuitous path, we then wound up the hill, on the summit of which the remainder of the city stands. The road appears as if it had been cut through the hill, for steep, precipitous sand-banks rise on either side of it.

After riding about three miles on an elevated plain, I arrived at the residence of Rev. Mr. Leupolt, of the Church Mission Society, who had kindly extended an invitation to me. I find all the English reside back of the river, as the native population desire to live continually in view of the Holy Goddess.

MISSION WORK AT BENARES.

I have determined to learn all I can of what is being done at the different mission stations I visit.

Here they have a very large compound, with houses for three or four missionaries and their wives, belonging to the Church of England, a little church, a native boys' normal school, and another for girls, which shall fit them to become teachers.

In this latter they number about fifteen girls, of the age of six-

teen or seventeen. Then there is a large boys' school, a large day-school, and an orphan asylum with over sixty children in it. Mrs. Leupolt has obtained access to five zenanas, which three sisters, ladies of independent means, intended to visit and labor in.

The illness of two sisters obliged all of them to return to England, which, they fear, will cause zenana work to be suspended, as none of the missionaries have time to give to it. You see how much there is to be done everywhere in India—the work of female education is growing so rapidly. What a pity it is that ladies who have money of their own, never seem to think it is their duty to give their time and money to the mission work! The ladies I have mentioned were the first I have ever heard of who have attempted this.

SABBATH SERVICES.

Sunday, January 28th.—At eight this morning, I went to the Hindoostanee service, where Mr. Leupolt preached. The Episcopal service, when it is used among the heathen, seems more impressive than at any other time. The full responses, the Lord's Prayer, and the Creed, all uttered in unison, tend to make you feel that "God hath made of one blood *all* nations of the earth," and that we are children of one Father.

At twelve I went into Mr. Leupolt's Bible class, where eighty boys and girls were present, varying in ages from twelve to twenty. They all seemed very ready in their answers and quick at finding their references. Some work for God has been done even in this city, which certainly is Satan's throne.

SCHOOLS AT BENARES.

Monday, Jan. 29th.—To-day I have visited with Mrs. Leupolt the schools, which, to my idea, are just what they ought to be, and the best arranged of any I have seen in India.

By some of the arrangements I was so carried back to our dear mission in Africa. Altogether, under the care of Mr. and Mrs. Leupolt, there are 1015 children who are being instructed. They are needing greatly a teacher for the Girls' Normal School, and

would all welcome gladly a lady belonging to any society who would undertake Zenana work.

I find that here, as in Africa, the older boys are allowed to select their own wives, always asking the consent of the missionaries before proposing.

REMAINS OF BUDDHIST MONASTERY.

In the afternoon we went to see the remains of an old Buddhist monastery, which is supposed to have been built over a thousand years ago. The ruins still cover many acres. You can see the foundations of the cells, each cell appearing to be about eight feet square. There is also an immense pile of solid brick in the shape of a sugar-loaf, as high as Trinity Church steeple, which was formerly all coated with large stones most beautifully carved, containing eight large niches, in which were placed images of Gaudama. This outer coating of stone is almost entirely broken away, but enough remains to tell what it once was. What the object of the immense pile is no one can now tell. It is all perfectly solid, except where it has been pierced through and through, first by the Mohammedans, and then by the British Government in search of treasure, but without finding anything to reward their labors. Near this, in what must formerly have been an inclosed court is a very deep well, which still contains water, as we tested by throwing down a stone, although, owing to its great depth, it was some time before we heard the splash.

There were also two pyramids of brick, separated one and two miles from this monastery, being about fifty yards in length at the bottom, and in height from three to four hundred feet. On the summit of each of these a small brick hut was built, where in former days a holy Fakir lived like St. Simon of old. As these pyramids are so high, they can be seen for miles, and thither devout pilgrims used to flock, to pay their alms of money and food and obtain the prayers of these holy ones.

We went to see also the Government College, a fine handsome building in Gothic style. There about seven hundred young men are taught everything *but religion*.

"THE HOLY MONKEYS."

Tuesday, January 30th.—This morning we called on some missionaries of other denominations, and then went to see the Holy Monkeys. In one part of the city is a fine large temple dedicated to Doorgha, the Goddess of Wisdom, and here some hundreds of monkeys are also devoted to her service. In front of the temple is a large tank surrounded by magnificent trees, under whose branches the monkeys are fed, and sleep at night.

They roam about the whole neighborhood, doing immense mischief in the houses and gardens, but it would be as great a sin to hurt or injure one of them as to kill a Brahmin. Indeed, it is considered most fortunate if one of them takes up his abode in the house for a few days, no matter how much mischief he may do.

CHURCH MISSION COLLEGE AND BLIND ASYLUM.

We went to see also the College of the Church Mission Society, which was established by a rich native and afterwards given to the mission. Here we found several hundreds of boys and young men from ten to twenty-five years of age, and although very few of them are Christians, yet they are all studying the Bible and Christian work.

At Benares there is also a blind asylum with about fifty inmates, five of whom are Christians. Mrs. Leupolt has succeeded in forming an alphabet for the blind, by which character they will be enabled to read in six different languages.

SCENES BY THE RIVER-SIDE.

Wednesday, January 31st.—Although urged by my kind friends to remain longer at Benares, I felt I could not if I visit all the places I purpose. I took a boat down the river to the railroad station, so that I might pass all the ghauts, or wharfs for landing. The view is most beautifully picturesque. The native city temples, mosques, and ghauts are all built up the hill, and everywhere between the buildings are immense flights of stone steps, hundreds of feet wide at the base, and often ascending from one

to two hundred feet, gradually narrowing until they finally disappear in some dark arched passage or narrow lane running partly beneath some of the overhanging houses.

On the wide steps at the base, shaded by large cane umbrellas, sit a great many Brahmins, with a quantity of flowers and wreaths, which they bless and sell to the pilgrims or worshippers. The scene, if you could have forgotten the heathenism, was very pretty.

Up and down these flights of steps troops of pilgrims, mostly women, were continually flocking. As the women who go on pilgrimages are mostly those of the wealthy classes, their dresses are very gay, their saurees are bright and showy, red, of green and yellow silks, embroidered with gold. These saurees are drawn so closely over their faces that only the eyes are visible.

The women go down into the water, and on coming out fill a small brass vessel called a lota, which each one carries filled with holy water to the Brahmin nearest her. He blesses her and gives her some flowers, for which she pays him liberally. On the top of the steps is a hideous figure of a god, which, with the attendant priest, is seated on a leopard's skin. Almost every woman stops before this image, and either puts the wreath round its neck, or presents the other flowers to him, then sprinkles it with a few drops of her holy water, makes a most profound salaam, and places a coin in a dish in front of it. When the image becomes too much loaded with flowers they are taken off and given to the Brahmins to re-sell.

This goes on day after day, but the old Brahmins complain that their trade is not what it once was.

ALLAHABAD.

Thursday, February 1st.—I reached Allahabad at three P. M. yesterday, and was warmly received by Mr. and Mrs. Walsh. The European part of this city is most beautifully laid out, in wide streets shaded with grand trees on either side, and is just above the juncture of the Jumna with the Ganges.

I went with Mrs. Walsh to see the boys' school in the Com-

pound, where about five hundred, mostly heathen, are being instructed. All learn English and the Bible; the elder classes moral sciences, &c. Miss Walsh has also a girls' day-school for the children of Christian natives. I fully believe as much is being effected by the schools in the evangelization of India as by the actual preaching of the Word.

As yet they have not been enabled to effect an entrance into any of the Zenanas, though they are hoping to do so.

The church is a pretty little building, holding about two hundred, and is generally well filled. In the evening I went to the prayer-meeting held at a mission chapel three miles distant.

CHRISTIAN VILLAGE.

Friday, February 2d.—Early this morning Mrs. Walsh took me to see the Christian village belonging to the Church Mission. These Christians have good employment, as the government has a large printing establishment here, in which they are mostly engaged. They have very nice, clean houses, built like the rest of the native houses, only larger, while in most of them are some very good articles of furniture. There are about ninety houses, each family having a house to itself.

Here again there is an infant-school, a good boys' and girls' school. It is education that is looked to as the hope of India.

DECLINE OF BRAHMINS.

The Brahmins, here as elsewhere, are beginning to feel that they cannot have everything their own way, and do as they once could, and are learning that other human beings have rights as well as themselves. Two wealthy men here recently had a lawsuit. The Brahmin priest of one man told him that the only way to insure success in the suit was by offering a human sacrifice. The Baboo exclaimed that the English Government would not allow such things now. "Do not be troubled," said the Brahmin, "I will do it; you shall see." He then ordered a goat to be brought for sacrifice. When this is done, the goat is either brought and tied to a post, or a coolie holds it while its head is chopped off, the priest

always being the sacrificer. In this instance, as the coolie was stooping to hold the goat, the priest chopped off his head instead of the animal's. The Brahmin was immediately brought before the magistrate. He came boldly, and said, "Oh! it was only an accident." "Yes," said the magistrate, "I know accidents frequently happen, when we intend them, and I intend that the accident of hanging shall happen to you." The Brahmin accordingly paid the penalty of his crime.

DELHI.

Saturday, February 3d.—I left Allahabad at two P. M. yesterday, and traveling all night, reached Delhi at noon to-day. I was received very kindly by Rev. Mr. Smith and his daughter. I find the missionaries do not forget the Apostle's injunction to entertain strangers, &c. There is very little variety in traveling through this country. As you approach Delhi, the collection of huts which you constantly meet with are all surrounded by walls, most of them only of mud, but sometimes brick, plastered with mud. They took me back, in thought, to old Rome, for I thought, in all probability, the Imperial City, as Romulus built it, was not much better, nor the walls his brother laughed at much grander than these. How true it is, that the entrance of "God's Word giveth light;" for where that is not, man seems to be guided by mere animal instinct, and progresses little farther.

Delhi, like Benares, is situated on the banks of the river, but here it rises in a very gentle slope, upon which very little is built, except the Fort. There is much of historic interest in the city; but I shall have little time to visit it.

WANT OF MISSIONARIES FOR WOMEN AT DELHI.

Sunday, February 4th.—I attended Presbyterian service in the morning, and Baptist in the evening, both held in the same building, in which also, at other portions of the day Hindoostanee services are held.

In Delhi, again, there is a great want of female missionaries. There are about one hundred women, the wives of Christian natives, but nothing is done for them in teaching them to read and

work. Two single ladies, who belong to the Church Mission Society, have charge of a normal school, and I believe visit some zenanas. There is plenty of work here for three more ladies. You see I am telling you how much need there is everywhere. I could give work to ten more ladies in Calcutta, besides all those needed far up the country. How I wish some more mission bands would undertake to support native teachers. All the time I am away, I am thinking over ways and means of raising money for more teachers. I must only trust that God will put it into the hearts of some rich people at home to send us more help.

DRIVING CAMELS.

Monday, February 5th.—I saw a very pretty sight yesterday. It was a splendid barouche, filled with handsomely dressed ladies, drawn by a pair of camels. It rolled along so easily and gracefully, that I could not have believed those awkward-looking animals would have made such a fine appearance.

They were very handsomely caparisoned with red cloth, trimmed with gold, each with a driver on its back, dressed in picturesque costume, and turbaned, while two footmen similarly attired rode behind. Altogether, it was a grand affair, owned by the indigo planter who lives a few miles outside of the city, and whose family always go to church in this way.

PEDDLERS.

Before I left Delhi the house was crowded with box-wallahs, or peddlers of all sorts, who, having heard of the arrival of a stranger, hoped to find a purchaser.

Now let me describe the dealing with one of these men, and you will see the trouble of purchasing anything in India; as everywhere, and for every article, the same scene takes place, you require to have a good knowledge of the worth of articles to deal with them.

I take up a small sandal-wood box, very pretty, worth full two rupees, and no more, and ask: "What is the price of this?" They always hesitate a moment, take a good look at you, to assure themselves how much they can impose on you, and then answer:

"That, Ma'am Sahib, ten rupees." "Oh, nonsense; tell me the price." "Ma'am Sahib want to know the exact, proper price, eight rupees." "I will give you two." The peddler starts back, as if very much frightened, and says: "Oh, Ma'am Sahib, I pay five; I could not think of it." Then approaching in a most beseeching attitude and manner, he adds, "I a very poor man, what will you give proper?" As I reiterate the price I will give, and tell him I do not want it if it is more, he replies, "Now, Ma'am Sahib, not my own cost; well, then, you shall have it for seven rupees, eight annas, take—take it for six rupees," pushing it into my hands. At last, seeing me firm, indignantly tying up his goods, off he goes. About half an hour afterwards back he comes and offers the box for four rupees, and finally says, "Take it for two rupees, but not my own cost." When he comes down to my price I take the article, though fancying even then that I am cheated. But you are obliged to do this even over a spool of thread or a paper of pins. When I first came to India I thought I never could do this, but a fortune would soon melt away if you did not.

TRAVELING IN UPPER INDIA.

At five P. M. I started in a Dak-gharee, as it is called, for Lodiana. This is a peculiar kind of conveyance, drawn by one horse, constructed so that you can lie down in it, in which you travel day and night. To this conveyance I consigned myself for the next thirty-six hours, and as the horse is changed every six miles, it is really astonishing how fast they can go, the road being as fine and smooth as the best macadamized. The present terminus of the railroad is at Delhi, but eventually it will go all through Northern India. The country for miles around Delhi is strewn with ruins of handsome buildings, evidences of the mutiny.

HINDOOSTANEE HYMN.

I will copy for you here a pretty little hymn written by a native Christian in Hindoo and set to native music, which is very sweet, when sung in church. The translation is very literal.

Oh! dearest Saviour bestow thy salvation,
Grant me Thy favors and give consolation.

Chorus the same.

Sorrowful, lonely, I come to Thee weeping,
Weak and unholy, I ask for Thy keeping.

Sins and temptations are daily abounding,
Deep tribulations how often surrounding.

Nothing here pleasing, earth's ties quickly sever;
My hope is in Jesus, who liveth forever.

Keep me while living, be Thou my protection:
Jesus forgiving, oh! grant me direction.

And when I am dying bestow consolation;
On Thee I relying would hope for salvation.

Oh! dearest Saviour, &c.



• R — .

Extracts from the Journal of MRS. NICHOLS.

THE EAGER STUDENT.

March 15, 1866.—Another little school has been formed this month in R—, so that we now have five in that neighborhood. In one of them is a most interesting little girl, so bright and intelligent that one feels sure she would readily learn almost anything she could be taught. Mr. Payne always speaks with great delight about her first appearance at school, which he says was the first attempt at female education in R—. She had such a desire to learn, that as there was then no school for girls she put on a boy's dress and joined a class among boys. Being naturally quick, she improved so fast that she soon obtained a prize. As the people here considered it a disgrace for any girl to remain unmarried beyond a certain age, and this child is approaching that period, we feel grieved that she must be removed. She will be more distressed than any one when she is

obliged to leave school; but as she is a relative of the old Baboo who gave the land for the school building, he may be indulgent to her.

I feel that if they cannot learn much at this early period, they may acquire a taste for study, which will lead to the pursuit of it afterwards at home, and under faithful missionary instruction, they may receive some knowledge that will make them wise unto salvation.

NATIVE CHARACTER.

March 26, 1866.—In several houses yesterday I was trying to teach my pupils what true faith was. In one place I asked them if they could believe me if I told them about anything we had in our house in Calcutta, even if they could not see it. They answered, "No, they never could believe what they could not see." I was very sorry to hear this, as it only shows what an utter disregard for truth there is among them.

THE PUNDIT OR TEACHER.

I hope I am progressing in my Bengali. My present teacher is in the situation of many young men in Bengal at this period. Their education and advanced civilization leads them to acknowledge that they have need of something which they have not yet found. They advance to the threshold of Christianity, many having a firm conviction of its truth, and yet they linger, not having the courage to proceed further.

Oh! if there were not so many difficulties to be overcome, so many sacrifices to be made, so much to be feared from the consequences of the dreadful caste system, how many more professing Christians I believe there would be!

My teacher told me last night he thought a man might be a true Christian without the rite of baptism. I told him true Christians were not afraid to come forward and openly profess their faith. He replied, he thought always imposing the outward ceremony seemed something like superstition; and moreover said he, "I observe you have other customs which appear to me very like the superstition of idolatry. Why do you bow your heads

and cover your faces when you kneel to pray?" He had seen us one evening at our prayers. I told him some chose to adopt one form and some another, but it was the worship of the heart that God required. Then I added, that if he had any desire to be a Christian, I knew Satan would be untiring in his efforts to present obstacles to his becoming a true believer, and would be continually suggesting doubts and difficulties to his mind.

NECESSITY OF DECISION.

April 5, 1866.—It strikes me that when we are able to converse with these poor women freely in their own language, to read their mythology, and thus find out more of the revolting details of their idol worship, and discover also what a hold their superstitions and prejudices have upon their minds, we shall think in many cases ours is a hard task indeed, and we shall need all our faith and patience to aid us in persevering in our way courageously. But I trust we shall always remember that the work is the Lord's, not ours; duties are ours, results are His.

Yesterday I was almost afraid I should have to refuse to attend one house, which, owing to the absence of the women, I have not visited for some time. I found several women there wanting work, but saying nothing about reading. I told them if they learned to work, they must also to read; to which they answered that they could already read Bengali well, but they objected to our Christian books. After I had talked to them a little while, they said they did not mind "Line upon Line," or any other book but the Bible; this they could not read, as it would be considered a disgrace to do so. "Well," I replied, "do as you please, but it is a rule with us, that we go into no house where they will not receive whatever books we choose to give." They decided that they would accede to our rules, saying, "Let it be so, only come to us as often as you can."

PRIDE OF INTELLECT.

A friend of my husband's yesterday said to me, "I do not think it is a good plan to argue too much with these people,

quibbling about some trifling matter, in a most unsatisfactory way, as it is what they are very fond of doing, while for the learned it requires one who is a deep reasoner, and apt at argument."

It is very true with many of the Bengalis that their great pride of reason and intellect forms an immense obstacle to simple faith in a crucified Redeemer. A young man told me he thought the plan of salvation through faith was intended for shepherds and not for educated men; it was too plain and simple. To too many of them I fear the preaching of the cross is as it was to the ancient Greeks—foolishness.

INCREASE OF SCHOOLS.

April 23, 1866.—We are just now feeling that it is necessary to make every exertion and strain every nerve to raise funds for carrying on our constantly increasing work. I could now spend the whole week at R—, being fully employed. In addition to the four girls' schools I have written of, two more, have been opened, which I shall call Nos. 5 and 6.

I have often written of School No. 4, conducted by N—, the poor young Hindoo widow, whose name signifies "Salvation." I wish all the schools were like hers, for she certainly does try to do her best, and her pupils are a great credit to her. She has some married women to teach as they will come to her, though not allowed to go where a pundit teaches.

School No. 6 is taught by M—, whose name means "Attractions of the Mind." For a long time I have wished that she could open a school, she is such a bright woman, and quite a wit in her way, and I think would be a good disciplinarian. All the girls she has undertaken to teach have progressed famously. When I visited her school I found twenty-seven children all seated in a very orderly manner on mats, inside a very large God's house, where the schools are generally held. She asked me for "Line upon Line," that she might teach the girls orally from it, which shows she has no objection to our books.

I wish I could interest a lady in each school, so that she

would undertake its support, which is only six rupees a month (about three dollars). I am often building castles in the air with regard to these schools and picturing pretty school-houses well regulated.

I cannot help feeling greatly interested in a young man O——, the teacher of School No. 2, who has always taken such pains to advance the upper classes and has been very proud of their progress.

A few months ago, I determined not to leave any means untried to raise money for his school-house, as he had gone so far as to give the land for it. O's relatives are very proud to have a hand in these things, for dearly do they love fame. To have a school built on their estate they consider a grand thing, and moreover gives occasion for their names to appear in print.

I am glad to say that O—— is by no means an idolater, neither does he belong to the Somaj. He has asked me for a Bible, and it may be that the teacher himself, under God's blessing, may be benefited by the lessons he gives his scholars.

THE DOCTOR'S HOUSE.

The Doctor's house I always take great delight in visiting, as the inmates seem more like an English family, and consequently there is a great deal of sympathy between us. The doctor is a very fine man and a good husband, and I think one of those many Bengalis who would turn more decidedly towards Christianity, were there not so many difficulties in the way. He came out into the verandah on Saturday and took up his daughter's New Testament. I was afraid he was going to object to her reading it, but he only said, "Is this a correct translation of the English Bible, and is it all here?" I replied to his questions, when he carried it into the house. If he raises no objection to it in the future, I shall be very happy in feeling that *there* I can say and teach what I like, and in trusting that he is not unfavorable to Christianity.

A BRIDE'S RELUCTANCE.

On Saturday evening, as I was passing a large house in R——,

it made my heart ache to hear a poor child crying most bitterly. I knew the reason as soon as I came within sight of the gate. All the women of the house were standing outside, and a covered seat slung on a bamboo was waiting to receive the poor little victim, who was being taken off to her husband's house. On going to see a girl who is a great pet of mine, I told her what I had just seen and heard, when she said, "I was to have gone to my father-in-law's house to-day, but I was sick and could not go, but I should have cried just in that way.

SPONTANEOUS INQUIRY.

I always feel very happy when any of the women make any remark or ask any question spontaneously on the subject of religion, for it shows that they think of these things. One woman, with whose son I often have long conversations about things he finds in the Bible hard to believe, said to me, "Did you not say that all men were unhappy because of sin, and that God alone was happy?" While talking to her on this subject, I felt that although it was late for my return to Calcutta, I should care very little about missing the train, if I could only thus do them some good.

THE THREE HOUSES.

May 22, 1866.—There are three houses at R—— I should like to have you distinctly acquainted with. The first is the Doctor's House, which has always been a great favorite of mine, and where the eldest daughter, a very pretty and clever girl, about sixteen, has begun to write and cipher in English. I am sure she will make rapid progress in the latter, as she is remarkably quick. She proposed that she should hold a class every afternoon of all the women in the neighborhood. I told her I thought it would be a very good plan, and would benefit herself as well as others if she will persevere and do it regularly. Of course she will expect something in the way of salary monthly, but this will be very trifling—a rupee or two is a great sum to them, and will, I think, be an inducement for them to continue. At another house a bright woman told me she had heard what this young

girl intended doing, and that she would like to undertake the same. I wish they would do this in every house, where there are so many to teach, as I should only have to examine them, to see what progress they had made.

The second house, which is called the "Old House," is a very interesting place, where there are some very amiable young women. The youngest son tells me he goes to a missionary school in Calcutta. There are several brothers there, whom I think are still clinging to Hindooism, for I often hear them playing their barbarous music, making poojah, as they call it, in another room. Last week I asked one woman here if she had learned her Catechism. She answered no, that one of her brothers had torn it up. I then asked another, who said hers was torn too. I thought what shall I do now; things are coming to a pretty pass here, if the Baboos intend acting in this way. But I found it was not so bad as I had feared, as one book had been torn by mistake, and only one leaf from the other was gone. I really hope it was not intentional, and that these Baboos, half enlightened as they now are, will soon cast off their idolatry altogether.

At the third house there is at present only one who learns, although four or five come in from other houses. As I wrote you nearly a year ago, this is the house where I was particularly requested to come and teach Christianity. I think this woman is able to learn *anything*. She assents to all Christian teaching, and I hope and trust understands the Gospel plan of salvation, but that is all. May it please God that some day her heart may be touched.

I was very much pleased to see a very nice girl, who professes great affection for me, had returned to her father's house at R., after many months' absence. She does not care about learning English, but desires to be proficient in Bengali. She said to me that her husband had told her if a person did not tell lies he was without sin. "It is not exactly so," I said, "but his sins are less than those of one who is untruthful." Then she asked, "My husband wants to read the Bible in Bengali—Ma'am Sahib

can you give him one?" I very gladly promised to bring one for her, and I hope the eyes of both may be opened to a knowledge of its truths.

A GREAT TREAT.

On Saturday I had a great treat. I have for months been wanting to visit with Miss Gomez her school and zenanas, and on that day she took me to see her school. I cannot tell you how delighted I was to see the dear children, most of them with neat little jackets, looking so bright and happy, one could hardly look upon them as heathen. The school was opened and closed with prayer. The children seemed to have a good knowledge of Scripture, and could quote texts bearing upon the lesson. Miss Gomez takes great pains with them, and the children love her very much. I asked her if she ever met with any opposition in giving openly such thorough Christian training. "No," said she, "they never say any thing to me about it, and many of the Baboos know that in the zenanas I teach the Scriptures more than anything else." She has several women whom she believes to be Christians at heart, and I feel quite sure the lessons she has given in such prayer and faith can never be effaced.!

Calcutta.

Extracts of Letters from MISS NOTTINGHAM.

FAITHFUL EFFORTS NOT LOST.

Calcutta May 19, 1866.—Everyday I am thankful I have an opportunity of doing a little good, and sincerely hope the dear Lord will bless my efforts for His glory.

Yesterday I gave one poor woman the gospel of Luke, which I trust she will not be forbidden to read when her husband knows of it. She had accidentally found one leaf of the Bible, which chanced to be a part of the miracle of Christ raising the daughter of Jairus, and was very anxious to read the whole of it. One cannot help noticing how wickedness is often overruled for good. In this instance a Bible had been given to a boy, who, as soon as

the donor had gone, tore it to pieces, throwing the leaves about. Afterwards they were picked up by various persons, and one had found its way into the zenana I visit. Who can tell where the other leaves may be, or what good they may do. I cannot but think that an earnest prayer had been offered over that Bible, and although not doing good to the person, or in the way intended, yet another answer was granted to fervent petitions.

INTEREST IN WORK.

June 15.—I am sure you will be gratified to know that I am contented here, and deeply interested in my work. I visit now, regularly, twenty-two houses and one school. Forty girls attend the school, and my zenanas average twenty-four women. Already they seem to love me very much, and never weary of examining my skin, wondering why they should be dark and I white. In one of my houses, Shoshie, my interpreter, asked why they were so fond of me, "Oh," they all said, "Miss Baba *always laughs*, that is what makes us love her so much." I was amused at their answer, for I was not conscious of having always met them with a smile. I was more than ever deeply impressed with the usefulness of a cheerful, happy face, and shall try not to *look* tired when I really am very weary. You know in this climate one cannot help getting exhausted, for this season the thermometer has stood 127 degrees in the sun, and from 105 to 110 degrees in the shade. It has been, and is very sickly, but I have had good health. I have worked so regularly, many have been surprised that I have not had the slightest illness, but the Lord takes care of His own.

CHANGE OF SCHOOL.

So far I have had but one discouragement, and that with regard to the fine school which I wrote you I had commenced at Garden Reach. Some good people here thought it would be the means of keeping another school in the same vicinity small if I continued mine, so they desired me to give it up. The Baboos declared they would not send their children to

another school, which decision I tried to persuade them to change. I felt very sorry for the girls, more than myself, for there is plenty of work to do, and I have not been idle.

I have now engaged to superintend another school, supported by Baboos. I visit it weekly, and am becoming much interested in the improvement of the children. The forming of schools for girls by Baboos is a most pleasing and interesting feature in the dawn of Indian civilization. It is wonderful to see the strivings and strugglings to break the fearful bonds of prejudice and superstition. Thank God the darkness is past, and the day-star herald of the more glorious sun is fast dispelling the gloom of heathen India. One can scarcely forbear allowing imagination to carry you onward a few years, and anticipate that flood of light which is destined to illuminate "from the rivers to the ends of the earth."

DESIRE TO EXTEND ZENANA WORK.

There are hundreds of houses here whose inmates are eager to learn, but who, as yet, have no teacher.

At Simla, Delhi and Allahabad, cities in Northern India, zenanas are now opened, as also in many other mission stations. At these places there are but one or two ladies engaged, and these generally the wife or daughter of the missionary.

I have been writing to several persons at home, and trust my letters will bring some money. Would that it were possible to awaken a greater interest in the heart of our great country, that thousands might be aroused from their lethargy, and might feel a pleasure in giving for the Master's cause.



Turkey.

REPORTS FROM BIBLE READERS.

We are indebted to Mr. W. H. Giles for the attractive detail of our Bible-readers' work in Cesarea and Yozghat, as Mrs. Giles has lately had unusual demands upon her time and strength.

Extracts of Letters received from REV. W. H. GILES.

PLAN PURSUED BY BIBLE READERS.

CESAREA, May 15, 1866.—The Bible readers in visiting carry a little memorandum book, in which they write down a few statistics of their day's work. These items are afterwards written out with care and frequently read to Mrs. Giles. This course while it has been an incentive to diligence, has given frequent opportunities for consultation and advice, and deepened the mutual interest of Bible readers and missionaries in this truly noble work. Few native women are fully competent to engage in such labor, but there are a *few* most admirably qualified for it.

The Book of all books among our Protestant population is the Bible. The skill they exercise in referring to proof texts and the power with which they use them in conversation and argument, would put to shame many educated Christians at home. The Armenians accept the Bible as ultimate authority, and when they find that the truth preached by the Bible reader is identical with its teachings to be consistent they must assent to it. The people have obtained the Scriptures against the combined opposition of the priesthood, and in some communities this determination is so strong, the priests have no longer power to object. This circulation of the Scriptures will prove a bulwark which Satan cannot storm.

The Bible readers occasionally give instruction in reading, but generally this is done by some of the older pupils in our school who are under the superintendence of the Bible women. Those learning to read, often take up the Bible and learn much truth in this way. The gratitude of one parent for the instruction of his daughter was so great, that he gave the boy teacher a suit of clothes.

CAPABILITY OF BIBLE READERS.

The two Bible readers, Mariam and Tayne are persons of superior talents and good standing in society. They are also devout Christians, conscientious and devoted in their labors and

have a good knowledge of the Word. They are usually pressed with invitations to call at certain places, and know at night where they will visit the following day. The person visited frequently calls in her near neighbors, when, as many can be reached, several hours are often passed in one house. The Bible is read and explained, questions are asked and answered, prayers are offered and hymns are sung.

"Whenever" says Mariam "a call is made, most of the women seem somewhat suspicious and manifest some opposition to the truth, but after finding out what we believe they cease to oppose and give a cordial assent to the truth. We then part lovingly while they invite me to come again."

REPORT OF MARIAM.

It is just a year to-day since Mariam commenced her labors and thus far she has enjoyed uninterrupted good health. On the Sabbath she has two Sabbath-school classes; one of these would more properly be called a Sabbath-school; as it is composed of women and children and is in a neighborhood which would otherwise be destitute of religious instruction. The following items are the results of Mariam's work for the year ending the 15th of May.

Houses visited, 893; persons present, 5,230; unable to read, 1,950; houses destitute of Bibles, 103.

INCIDENTS FROM MARIAM'S REPORT.

December 7, 1865.—Went to an Armenian house where was a deaf and dumb girl. By signs she enquired what book Mariam had. When informed she indicated that she could not hear herself, but desired that the other woman present might be read to, and afterwards called in several of the neighbors who approved of what was read. The woman of the house said, "I cannot read, then how can I understand?" to which Mariam replied, "Yet you can understand when any one talks and sings." The woman continued indifferent, but the dumb girl seemed very anxious to understand and see Mariam again.

January 18, 1866.—Called on a woman who was very angry that God had removed her husband by death. People in America can form but little conception of the terrible blasphemy indulged in by the people of this country, in case of misfortune or affliction. They often address their Maker in such language as this, "Were you not willing that I should have any enjoyment? Are you satisfied now that you have slain my friend?"

March 11, 1866.—Called at an Armenian house where thirty women were present. They soon commenced talking about fasting in Lent. One woman to support her argument cited the priest's sermon, preached last Sabbath, and intended to oppose the Protestant view of the matter. The portion mentioned was as follows: Said the priest, Daniel was in the lion's den forty days. A cooked chicken was placed before him by an angel day by day. As Daniel advanced upwards towards the mouth of the cave, the chicken miraculously receded and flew away, thus furnishing to the hungry prophet a continual temptation. Mariam told them this was all deception, and then referring to the Book of Daniel, read the accounts there given. The women were surprised at the difference, and learned by it how much their priests were imposing upon them and misguiding them.

These Bible readers having been once Armenians in faith and knowing all the stones of stumbling and the prejudices to be overcome, are much better prepared to engage in this work than foreigners.

REPORT OF TAYNE HANNEM.

As Tayne was prevented from visiting on account of ill health, her report only includes five months of the period from September 1st to February.

Houses visited, 105 ; number present, 343 ; number of houses where instruction was given and Bible read, 86 ; number without Bible, 59 ; special cases of interest, 143 ; revisits many several times, 25. Average per month of women learning to read, 28 3-5. Thus, of the 200 women learning to read at present, 170 have been induced to learn under the direction of Tayne Hannem.

INCIDENTS IN TAYNE'S VISIT.

Tayne called many times upon a family, composed of a man, his wife and two sons. The result has been they have all become enlightened, and the boys now attend school. The mother said, "Though the priests pluck out my eyes, yet will I not be separated from Christ." Another family visited, seem almost ready to become Protestant and a relative has sent a boy to our school.

One woman having received the truth has suffered much persecution, yet she continues attending our religious services. Another interesting woman aged thirty-two not having learned to read, yet has committed large portions of Scripture to memory

Mr. Giles makes an earnest appeal for another Bible reader in the station of Gemarek, a town of some eight or ten thousand inhabitants; and to show the necessity of more laborers in this uncultivated vineyard he gives the following summary of the opening of the good work and its extent :

OPENINGS FOR THE GOSPEL.

A few years since the larger moiety of the inhabitants of this town were robbers. Five years ago we sent a faithful native helper there, when the truth soon found a footing. Last winter the Spirit of God overshadowed the place, when the number of Protestants increased from twenty-six to ninety-four. A prayer-meeting was held every morning with an average attendance of sixty or seventy; a catechetical exercise was attended in the afternoon by about forty, the Sabbath congregation from one hundred and twenty to forty, and the day school from twenty to sixty. The people have planted a large amount of wheat, the proceeds of which are to be appropriated towards building a house of worship.

But this progress has been confined almost exclusively to the male population. While one hundred and forty men sometimes

attend the Sabbath services, not a woman is to be found. This entire absence of women from public worship is *peculiar to this place* and has been such a grief to us, that we are constantly devising means to overcome it. Prayer-meetings have been held at the house, that some women may attend, but in many places, there must be a screen placed so as to divide them from the men. Our native helper has recently married a Christian woman and will take his wife to reside in Gemarek. Will you not join your prayers with ours that she may be a blessing to her sisters there?

Within ten miles of Cesarea, there are some twenty *Christian* cities, each the centre of a cluster of little villages. The female population in them are at first profoundly ignorant. If a Bible reader could devote her labor to these places, spending two or three months in one village, and then in another, a large population would be reached, and many women of this benighted land would take their place by the side of Mary, at the feet of Jesus. Tayne Cheché Doodoo, one of our first Protestants, has a zealous spirit and nothing to divide her attention, and would be well adapted to this work should your Society be pleased to appoint her to it."

We are very happy to be able to state, that the Mission Band, "Willing Workers," at Avon, N. Y., has undertaken the support of this new Bible reader for the ensuing year

Smyrna.

The original of this report, from Anna S——, has been sent us, with the translation by Rev. H. J. Van Lennep, who, with his wife, superintends her labors.

SMYRNA, *July 15, 1866.*

BELOVED SISTERS IN CHRIST.—Although it is said that Smyrna is the most worldly city in Turkey, yet we have great reason for thankfulness towards God, that there has of late been so great a disposition among all classes of the people to listen to the truths

of the Gospel. I have often thought the year of jubilee was drawing nigh.

HOUSES OF THE NATIVES.

There are large houses here, built for the poor, where each family hires a room, or part of one, and lives in great misery and wretchedness. I do not wish to pain your hearts by a description of their condition, but will only say that it is hard to believe how a reasonable being can exist in such a state. These buildings, of one story high, consist of rooms built around a court, poorly constructed of wood and mud-bricks. The rent is low, they having been built by benevolent contributors after the great fires, which consumed most of the town, and the income is barely sufficient to keep them in repair. The defective sewerage and over-crowding makes them very unhealthy.

VISITS TO THE HOUSES.

I enjoy opportunities frequently to visit seven of these houses, and read the Gospel there. When I go; the women of several rooms come around me, first borrowing a chair for me from a neighbor, while they sit on the earthen floor about me, to listen as I read. They are nominally Christian people, but know nothing whatever of the Gospel.

I have been enabled to comfort many sick, aged and blind people with the words of the Gospel, so that my heart has been full when listening to their expressions of gratitude.

Some question me respecting Divine truth. One asked me one day, "Do you also pray as we do?" I answered that if we did not love prayer we did not deserve to be called Protestants, for the Gospel teaches us that those alone truly pray who are reconciled with God through Jesus Christ. After long discussions with them, they often say, We used to think Protestantism a meritless religion, but now we are convinced it is a religion which God approves.

PUPILS.

In my visits to ordinary houses I have a good number who are learning to read. My pupils have also each become a preacher of truth.

Day before yesterday, a little girl of seven years, who has learned the Ten Commandments well, said to me, "One of our servants was disobedient to my mother, and another intended to burn a candle to a particular saint and pray to him. When I said to them that they would thereby break the Fifth and Second Commandments, they not only paid no attention to my words, but said they did not know any such Commandments. I then opened my book and read them, when they both believed and promised never again to do such things."

The letter closes with the following sentence: "I love to pray for you, and I hope you will not forget me in your prayers, for I have great need of them."

Believe me yours,

A. M. SIRAGANIAN.

Dehra, India.

Through the kind interest of our warm friend Mrs. Buttolph, of Trenton, N. J., four Sabbath schools, together with some friends from that city, have undertaken to support for one year a Bible-reader in Dehra, superintended by Miss Beatty. The following extract from Miss Beatty's letter, together with a translation of Julia's story, as narrated by herself, form the first communication from that field.

Extract of a Letter from MISS BEATTY.

April 28, 1866.—Our greatest difficulty is the want of efficient persons to employ as Bible-readers and teachers. Margaret, who is supported by your Society, under the care of Mrs. Campbell, is a noble exception to most natives, as she is a person of more than ordinary intelligence, and has so long maintained a consistent walk here, as to gain the respect of the whole community. I have now selected Julia, the sister of Margaret, who is active and earnest, and who, since I gave up Margaret for Scripture work, has aided me in the domestic department of our school. She has for some time accompanied Margaret in her visits, for in this land women

cannot go about freely alone. As the weather is now too warm to be out in the middle of the day, she can then prepare for her visits morning and evening.

We have here a young married woman, one of my former scholars, and the wife of a Scripture-reader, who I have thought might be useful in gathering a few children into her house and teaching them there. She is a quiet, sensible person, but timid and deficient in enterprise. I will try this experiment, and if successful will recommend her for one of your laborers.

I look forward with hope to the time when the girls who have been longer in the school, and have become more intelligent and energetic, will be old enough to go forth as messengers. Our girls understand the scheme of salvation well; but here, as in our beloved America, the Spirit only can make their knowledge effectual. May I ask you to remember this nursery especially in your prayers? We want such an outpouring as the school of Ooroomiah has often enjoyed.

TRANSLATION OF JULIA'S STORY.

At first I did not know much about the Christian religion, although I had always lived among the English, only I supposed it was a "zat." (This seems to mean distinction of caste.) My youngest sister first received Christianity, after this my mother, and then three or four more of my family became Christians. My sister and her husband explained it to me, but I could not understand much about it. My husband, however, took a fancy that he would begin reading the Gospel, and after a little while it came into his heart and he became a Christian. He asked me, "Will you not turn too?" I said "No," for my son was not a Christian, and I did not want to leave him alone, so I said I will live with my son. In the mean time my husband joined the Christians, but I did not. He said "Now I have no wife, no son to minister to me, I have only the Lord Jesus Christ." After a little while he became wholly changed, and I began to wonder at his conduct, and not very long after this he journeyed from this world.

Being left a widow, I began to think this religion is true;

there is no other like it. All will have to answer for themselves, why should I wait for my son? I will at once go to Christ; perhaps I may also die, and then my son cannot go with me. The Lord, by means of the death of my husband, has made my heart soft, while before it was so hard, and now my beloved Saviour is always near, and I receive His Word with pleasure and profit.

Not yet has my son become a Christian, and of all my friends this is my request and entreaty, that they will pray for him, that he may know the Good Shepherd, and coming to Him may find rest. This is my prayer, also abundance of praise be yours,

JULIA BAHARSA.

China.

The following extract from a private letter received from Mrs. Thomson, connected with the Episcopal Mission at Shanghai, will give sufficient indications of the growth of work among Chinese women.

SEWING SOCIETY FOR SUPPORTING A GIRLS' SCHOOL.

SHANGHAI, *May 23d*, 1866.—We have just organized a society among the Christian women connected with us, for the purpose of raising funds to support a girls' day school, similar to one which has been opened for boys. The latter was proposed and carried into effect by Mr. Williams, and the school already has thirty-nine scholars, nine of whom are girls, who will have to be supported by the men's society until we have funds in the treasury. The idea is, for each of the women to make some piece of needle-work and bring it to me on the first of the month to be disposed of.

This plan will make them feel that they are doing something for that cause which has already benefitted them so much, and enable them to impart to others the blessings they are now enjoying. At our first meeting twelve were present, five of them being former pupils of our boarding-school.

BIBLE-WOMAN.

We have been very fortunate in securing a most suitable wo-

man for a Bible-reader, and have employed her since December last. She is a person of the better class, but has lost her all, and embraced Christianity about six months ago. We gave her a room on our premises, and she reads to me every day before going out on her mission of love. My husband thinks her the most zealous Chinese woman whom he has met with. She read very well, and has a gift at imparting knowledge to others, very rare among the Chinese.

Mexico.

Although we have no progress to report in our work in Mexico, owing to the state of the country, distracted by its political troubles, yet as the first letter has reached us from Miss Rankin, it may be gratifying for those who are particularly interested in this field, to read the extract given below :

MONTEREY, MEXICO, *Aug. 6, 1866.*—I should be most happy to inform you that the Bible-readers appointed by your Society had been vigorously at work ; but for some months past all labor has been interrupted by the disturbances prevailing on account of the French invasion. They have not been under pay during this suspension of their labors, so the money is still to be appropriated to its destined object when things become more settled. The French troops have withdrawn from Monterey for the present, and we hope entirely, for their presence has produced a reign of terror such as, I presume, has never before existed on this continent. With the advent of the Liberals, we hope the cause of Truth will meet with no opposition, but will advance with encouraging success.

The Mexican people are waiting for the Gospel. Having long been under the influence of Roman Catholicism, and groaned under its oppressive burdens, they feel the need of the influence of those "leaves" which are for the healing of the nations.

I regard it to be a blessed privilege to convey the truth to these long neglected people. I hope your Society will not be discouraged by this delay in the portion of work which they have so kindly proposed to carry forward.

HOME DEPARTMENT.

A Tribute of Thanksgiving.

THE past summer has been remarkable in this country for its excessive and protracted heat. During part of the month of July, the thermometer in New York ranged from eighty to ninety degrees in the shaded apartments of our homes, and from 105 to 110 in the places exposed to the sun's rays. The remembrance of that trying weather may help us to sympathize in the suffering of missionaries from the exhausting heat of tropical countries. Miss Nottingham mentions that in India the heat has reached 127 degrees in the sun.

We have occasion, on this resumption of our autumn work, to acknowledge the kindness of our Heavenly Father towards our Society, in the tender care He has bestowed upon the lives and health of every member of our circle, both in this country and foreign lands. Our missionaries speak of uninterrupted health, amid prevailing sickness, and justly ascribe the same to God's care of His own.

The officers of the Society have also been cared for in like tender manner, and with renewed strength and courage return to their post of duty, in seeking to advance the interest of our beloved Society.

Our friends have not been idle, even while seeking rest amid the beautiful sights of nature, but have won friends and donors to our cause.

Several Mission Bands have been formed, five of which have already sent in large donations for the special support of selected Bible-readers in the foreign field. One of these Bands, in Avon, N. Y., has contributed, for this purpose, the proceeds of a Fourth of July festival.

A donation has also been received from a resident of California, reaching us through a lady in New Jersey, who, though she has never felt the inspiring influence of our Quarterly Meetings, has, in a remarkable degree, shown an unfailing interest in this branch of mission work.

Another very gratifying fact it gives us pleasure to record. The pastor of one of our large city churches, who, during the past winter for the first time became interested in the Society, has sent the sum required for the support of a Bible-reader, "*in memory of a dear friend.*"

There is cause for gratitude in looking over the past three months, and also cause for earnest prayer and effort that the work so well sustained may be yet more abundantly prospered.

H. P. W.

We welcome with great pleasure this contribution from the pen of our former missionary, Miss Marston, who, although she has returned from her foreign labors, yet feels a sympathy for heathen women only deepened by personal observation :

India's Daughters.

See India's daughters sitting
In darkness deep as night ;
While few there are to win them
Upward, to moral light.

They see no ray of gladness
For them, this side the tomb ;
Beyond, they know no future,
But all is doubt and gloom.

The love which gilds with brightness,
True woman's life of care,
Shines not upon *their* pathway ;
Its joys, they may not share.

But painful, dull seclusion
 Makes up the sum of life,
 And renders it a burden
 To maiden and to wife.

My spirit feels a yearning
 Which time can never quell,
 Those poor, misguided pagans,
 The way of life to tell.

Would it were mine to tell them
 Of rest beyond the grave;
 Tell them of peace and pardon,
 Through Him who died to save.

Must they remain thus hopeless,
 Spending their years in grief?
 Nay, those more highly favored,
 Will haste to their relief;

With hearts all warm and tender,
 Will take them by the hand,
 And lead them, through life's changes,
 Up to the "better land."

S. H. M.

Requisitions for Missionaries.

As many candidates for Missionaries, applying to the Woman's Union Missionary Society, have desired to understand the qualifications necessary to enable them to become successful workers in a foreign field, we subjoin the following description, as dictated by a missionary lady. Assuming that the applicant possesses an earnest, self denying missionary spirit, she should have—

1st. A thorough English education.

2d. A readiness to acquire foreign languages.

3d. A capability of rendering instruction attractive.

4th. A thorough knowledge of all branches of fancy work.

Knowledge of music and drawing is important, but not indispensable.

For further information we refer any candidate to "By-Laws of the Woman's Union Missionary Society," Nos. 9, 10, 11 and 12, as published in "Missionary Link."

MISSION-BAND DEPARTMENT

The Two Golden Cities.

During my vacation I took a long journey to a little place in Northern India, near Delhi, which you will remember was the headquarters of the dreadful mutiny which took place a few years ago in this country.

First I visited Benares, the Holy City of the Hindoos, called in their language Kashi, or the "Splendid." The people assert that it was built in the golden or good age of the world, and that all the buildings are composed of gold, silver, and precious stones. As we are now living in the wicked age, these buildings look to us as if they were composed of stones, mud and water. The Hindoos say this city is in the middle of the earth, and that as it is built on the holy river Ganges, and is nearer heaven than any other place, it is holy ground. Any one who bathes in the Ganges, and who dies here, no matter how great a sinner he is, will be directly taken to heaven. Consequently the people of Benares are more wicked than others.

A missionary once accused his teacher of the sin of lying, when he answered "What consequence is it, do I not live in Benares?" Even the Europeans, who are the greatest sinners in their eyes, because they eat beef, they think may go to heaven if they die in Benares.

When you look at Benares from the opposite side of the river it looks very beautiful indeed, until the thought of its wickedness destroys the illusion. There are many temples here, the largest of which is dedicated to the god Shiva. He is always worshipped under the form of a large round *stone*, called the "Linga," and more is thought of this idol than of all others. To this stone the people pay their devotions, pouring oil upon it, decorating it with flowers, and offering to it sweetmeats and rice. This Shiva is described as having been dreadfully wicked,

and those who profess to be his devoted followers have a certain mark on their foreheads, and try to grow like him in their crimes.

Let me ask my young friends here one question: "You are called Christians because you live in a Christian land, but have you chosen Christ as your God? If so you must have His mark upon you so that you may be 'read and known of all men;' and as these poor idolaters grow more like their wicked god, Shiva, so must you become more like the Holy Jesus."

Near this temple of Shiva is a holy well, from which every pilgrim coming to Benares tries to get a few drops. Many hundreds of years ago there was near it a beautiful temple, which, when the Mahometans conquered the country, they destroyed. The Hindoos say the god of the temple ran away and jumped into this well to hide himself, and although the people have tried to find him they were never successful.

There is also another famous well in Benares, like our sulphur springs, of which the Brahmins tell the following story. You will see by it what wicked characters the Hindoo gods are supposed to be, and will hardly wonder that the people are not better than their gods. Many thousand years ago Shiva reigned in Benares, and often walked with Indre, the king of the gods. Indre was always so afraid of being ill that he never would go anywhere, unless his doctor accompanied him with a great box of medicines. Shiva was in the habit of getting intoxicated, even early in the morning. One morning while in this condition, the two gods were walking near the well, when Shiva, staggering very much, fell, and knocked the poor doctor into this water. The people all ran, and with great difficulty drew the doctor from the well, but his medicine-chest was all destroyed, the bottles being broken, and the contents mingled with the water, so that it always retains the taste. Think! their idea of the great God is that of a *drunkard*! How different from our Great Jehovah, who is of purer eyes than to behold iniquity.

And now these poor benighted heathen call Benares "The

Golden," imaginlng it was once built of gold; but think how different this is from *our* "*Golden City*," the heavenly Jerusalem. As I have told you, the Hindoos believe that in their city, because it is holy, they may be very wicked, even murderers and liars. How different from *our* holy city, of which it is written: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie."

Dear young friends, see the difference of the characters of those who occupy these two golden cities, and ask yourselves, which inhabitants do I mostly resemble. Those who love sin and think it can go unpunished, or those who are pure and holy, even as the "Lamb" in whose book our names are written.

H. G. BRITTAN.

Letter from a Native Teacher.

Another letter has been received from Bindow, the native teacher supported by the Mission-Band "*First Fruits*." We wish all our young readers could read this letter as it lies before us, in its beautiful handwriting, as clear as engraving, for they could but feel more deeply this practical result of the *elevation* conferred by missionary effort. We preserve it in its original phraseology.

CALCUTTA, *June 6, 1866*.—Few days ago I received your letter, and took much pleasure thereby. It may justly be called a good luck to me, that, although I am in a far distant land, still you do always bear me in memory, and do pray for me, on which account I express my heartfelt thanks to you.

At present I have six houses for zenana-teaching, and almost all the girls do learn multiplication-table, geography and first catechism, and read "*Peep of Day*," "*Rudiments of Knowledge*," and other books.

With regard to the teaching of catechism, women object us, saying, "What would it avail in learning? there is no need of knowing it?" Thus they put a great many objections in this my

honest course, and at intervals create much discussions with me ; and some, with desire to know about Christianity, put questions to me, and on my answering them they hear attentively.

Now I write something concerning me. I live in the Mission Compound of the Rev. T. Sandys. Of the two children I had by my former husband one is dead, and the other does survive ; he is six years old. Besides these, I have two daughters and one son from my second consort's late wife. My new consort is for two years sick, whereupon he is quite incapable of working, and in consequence of that I am deplorably distressed.

I had a brother and a sister. Four years ago the former is dead, and the latter, being six months in good health after her marriage, has been suffering from an awful sickness for five months, and then died two months ago. For all these grievances I am deeply affected, and my mother, on regretting for the same, did turn mad-like, but now her health is restored. These are the only reasons which made me defer sending an early reply to your letter, on which account please do not take any offence with me.

Upon the whole, I conclude my letter, tendering my best regards and compliments to you all. I have the honor to be

Your obedient and thankful handmaid,

BINDOOBASINEE GHOSE.

Mission Boxes.

ONE of the boxes sent during the past winter was safely delivered to our missionaries in Calcutta, last June ; and as it contained, beside generous donations from warm friends, the handiwork of members from our Mission Bands, we doubt not they will read with satisfaction of its reception. Miss Brittan writes :

We have received the box from the ship *Juventa*, in beautiful order. I wish you could have seen us open it. You would have enjoyed our delight around it. All the dolls were beautiful. The black ones were quite a curiosity, and the paper dolls a great

amusement. The books, patchwork, and pieces of silk and ribbon, will be most useful, and constantly draw forth our thanks. The maps and pictures are invaluable, as also the little slates and Scripture pictures, which last, you tell us Robbie Boone sent. The little worsted jackets, shirts and sacks for babies, the dolls and gentlemen's smoking caps of every description would sell best at fairs, for we could dispose of any quantity of them. Please return our most warm thanks to every one who sent us anything, and tell them I am sure they would have felt repaid if they could have seen us when we were unpacking the box.

We shall use the needful articles in our daily instructions, and dispose of the rest for the benefit of our mission work.

Miss Nottingham adds :

You cannot imagine how *good* the things from home looked to us, for of course the *whole of America* is *home* now. I felt like hugging everything in the box, and really the dolls looked pretty enough to kiss.

Lizzie and Jennie.

In Miss Brittan's letter of May 2, 1866, we find the following mention of the little children supported by the collegiate department of the Packer Institute, Brooklyn, and Mrs. McGraw, of Ithaca, N. Y. :

I have taken Lizzie Smith's sister to be supported, under the name of Jennie McGraw, and am so glad to know I can depend on contributions for this purpose from home. They are dear little children, and both as well behaved as any I have seen in India. I send them to school at the Scottish Orphanage, but they return every Friday to Aladee, their mother, who is one of our native teachers.

Little Jennie is a very bright little thing, about eight. She reads very well in Bengali, and is improving in English. She can sew very neatly, and, when she is at home, greatly helps her mother in cooking, an accomplishment essential to all Bengali women in every rank of life.

RULES FOR FORMING MISSION BANDS.

1. An association of the young banded together to aid the "Woman's Union Missionary Society" shall be called a "Mission Band."
2. Each Band shall be responsible for the payment of not less than \$20 a year.
3. A child may become a *Member* of a Mission Band by the annual payment of twenty-five cents. Parents or other adults may become *Honorary Members* by the annual payment of fifty cents.
4. Each member shall be entitled to a certificate of membership provided by the Society.
5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.
6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.
7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the parent Society, they wish their money to be expended.
8. Each Mission Band must select an appropriate name, that no confusion arise in the acknowledgment of money.

BUSINESS DEPARTMENT.

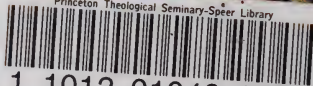
Treasurer's Statement.

Received, since last Report, July 1st: S. S., of St. Peter's Church, Brooklyn, \$87; Branch Soc'y at Elizabeth, N. J., per Mrs. G. T. Mulford, Treasurer, \$33.50; Proceeds of Entertainment at No. 118 President street, Brooklyn, per H. C. Hazen, etc., \$15; School Girls' Mission Band, per Miss Ida P. Whitecomb, \$1; Mrs. Elbridge Torrey, Dorchester, Mass., \$10; Mrs. Samuel Brown, \$3; A Friend, in Rockford, Ill., \$50; Mrs. Alfred Edwards, per Mrs. Lewis, \$5; Mrs. D. Van Nostrand, Subscriber, \$20; Mrs. Geo. Ireland, for support of Bible Reader in Cesarea, \$10; Mrs. A. Smithers, Coll'r, \$26. S. S. of South Dutch Ch., N. Y., \$100; Mrs. J. E. Johnson, \$30; S. S., of Second Reformed Dutch, Tarrytown, per E. B. Cobb, Treasurer, \$20; Mission Band, "Willing Workers," East Avon, N. Y., per Miss E. E. Torrance, \$65; A Pastor, in N. Y., for support of a Bible Reader, in memory of a Dear Friend, \$80; Collegiate Department of Packer Institute, Brooklyn, per Miss M. Bradshaw, \$44; "Thank Offering for the Zenanas," \$5; S. S. of Presbyt'n Church, Le Roy, N. Y., per Mrs. Randall Williams, \$24.80; Friends in Auburn, N. Y., per Mrs. E. T. Throop, Martin, \$5; A Friend, per Mrs. Buttolph, Trenton, N. J., \$20; Mrs. W. A. Hallock, Coll'r, \$24; Mission Band "Pearl Gatherers," per Mrs. Boardman, Brooklyn, \$65.50. Donation from H. G. Brittan Band, Brooklyn, for Mission Box. Subscriptions for "Missionary Link," \$10.

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